

!! Śrī-Śrī Gaura-Gadādharaṁ Vijayetaṁ !!

Gosevā



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सर्वदेवमयी गौ



मातरः सर्वभूतानां गावः सर्वसुखप्रदाः

गीताप्रेस, गोरखपुर

यया सर्वमिदं व्याप्तं जगत्स्थावर जङ्गमम्।
तां धेनुं शिरसा वन्दे भूतभव्यस्यमातरम्॥

yayā sarvam idam vyāptam jagat sthāvara jaṅgamam
tām dhenum śirasā vande bhūta-bhavyasya-mātaram

"I bow my head to the Go who pervades this entire universe consisting of animate and inanimate objects and who is the mother of both past and future."

(Mahābhārata, Anuśāsana Parva, 80.15)

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Brijabhūṣaṇa Dāsa

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Special Note

Every language has its own sentiment and without the full emotion, the meaning of a word is lost. The Sanskrit word "Go" is not comparable to the common English translation "Cow", hence we prefer to use the word Go here, and the reasons will become obvious as this work is read.

Questions answered in this book

- ❖ *Why does Kṛṣṇa Worship Go?*
- ❖ *Where does Kṛṣṇa reside?*
- ❖ *What is Kṛṣṇa's relationship to Go?*
- ❖ *Why are Go considered special?*
- ❖ *What is the difference between Go and Gavaya?*
- ❖ *How to recognize Go?*
- ❖ *What is the fate of those who kill Go for meat?*
- ❖ *How to please our Go?*
- ❖ *Why does Kṛṣṇa tolerate all the Go killings?*
- ❖ *Why do Go need protection?*
- ❖ *Why do Indians not respect their Go?*
- ❖ *Who can do Gosevâ? Where can one learn more?*
- ❖ *What happens to Go after death? Do they live with Kṛṣṇa?*

Introduction

Everyone is searching for happiness and love. There is only one way to achieve this in the material world which is otherwise full of suffering. Human beings need to realize their true identity as souls, distinct from the material body, by rendering loving devotional service to their Creator.

Lord Kṛiṣṇa is the Creator and Maintainer of all Universes. Every soul is a tiny fragment of the Creator. Each soul is eternal and can only be happy when it comes into contact with Lord Kṛiṣṇa. In this relationship with the Lord, the soul can override all material hardships and be blissful whilst rendering devotional service.

Loving devotional service, *Sevā*, is service done with the single goal of pleasing the object of love. Therefore, human beings need to serve the Lord with the objective of pleasing Him. Such *Sevā* is very different from the rituals and practices for material gain commonly witnessed today at various places of worship across all religions.

Lord Kṛiṣṇa loves Go¹. Throughout Vedic Scriptures His love for Go is extolled along with the great importance and beauty of Go. He only lives in *Gokula* where the Go live, and His highest associates, *Gopis*, greatest servant, *Govardhana*, all serve Go. He protects and nurtures Go and is known as *Govinda* and *Gopāla*.

Go are full of goodness, and provide for everyone's welfare and don't cause any harm. The Lord created them for the benefit of all. Go have the same qualities as the Lord Himself; they are, Sattvic completely pure, and benefit everyone. As they are very simple and trusting, Go need protection and care. *Gosevā* means caring and protecting the Go in a very loving manner. This pleases Kṛiṣṇa immensely. Once He is pleased all desires are completely fulfilled.

¹ We use the Sanskrit word Go instead of the common English translation of Go as Cow because the two carry very different sentiment and thus meanings.

This book is written to educate all about the secret and beauty of Gosevā. It explains the importance of Gosevā and states the supporting scriptural injunctions. This book is only possible with the mercy of Sri Haridas Shastriji Maharajaji, a highly learned and renowned Vedic scholar. He has translated, commented upon and published over 80 books bringing the teachings of Lord Caitanya Mahaprabhu closer to all. He is constantly engaged in *Gosevā* at Vrindavana, in India.

The Supreme Lord – Kṛṣṇa

The ideal of Gosevā cannot be understood independent of Lord Kṛṣṇa and Scripture. All of the below is quoted from Vedic Scripture and due reference to particular *Slokas* is given.

Lord Kṛṣṇa is the supreme personality of Godhead (“*Kṛṣṇas tu bhagavān svayam*” *Śrīmad Bhāgavatam* 1.3.23). He is the Source of the entire creation. He is addressed the prayer below:

नमो ब्रह्मण्यदेवाय गोब्राह्मण हिताय च।
जगद्धिताय कृष्णाय गोविन्दाय नमो नमः॥

*namo brahmaṇya devāya go-brāhmaṇa hitāya ca
jagaddhitāya kṛṣṇāya govindāya namo namaḥ*

“Obeisance’s unto Lord Kṛṣṇa, who is the protector and well-wisher of the Go and the Brahmans. He is also the protector of the entire society. Unto that Lord, who is always satisfying Go, I offer my obeisance’s again and again.” (*Viṣṇu Purāṇa* 1.19.65).

The words go-brāhmaṇa-hitāya indicate that the Supreme Lord is especially concerned with the welfare of the Go and considers them before even the Brāhmaṇas.

Lord Kṛṣṇa is the Creator and Maintainer of all still He is lovingly fed milk by Go. He likes it so much He takes to the udders directly. Thus it is said:

“मातरः सर्वभूतानाम् गावः सर्व-सुख प्रदा।”

“mātarāḥ sarva bhūtānām gāvāḥ sarva-sukha-pradā”

“Go are mothers of all creatures and provide all benefits.”

Kṛṣṇa, who maintains the entire universe, is nurtured by Go, by drinking her milk directly.

Also Brahma Samhitā states:

चिन्तामणिप्रकरसद्मसु कल्पवृक्ष-
लक्षावृतेषु सुरभिरभिपालयन्तम्।
लक्ष्मीसहस्रशतसम्भ्रमसेव्यमानम्-
गोविन्दमादिपुरुषं तमहं भजामि॥

*cintāmaṇiprakarasadmaṣu kalpavrikṣaḥ
lakṣāvṛteṣu surabhīrabhipālayantam
lakṣmīsahasra-śata-sambhrama sevyamānam
govindam ādi-puruṣam tam aham bhajāmi*

“Lord Kṛṣṇa is situated in a spiritual abode made of transcendental gems. In that abode He is surrounded by millions of desire fulfilling trees (kalpa-vṛkṣa), and He takes pleasure in tending the divine Go. He is always being served with great reverence and affection by hundreds of thousands of devotees. To that Supreme Lord, who is always trying to satisfy the senses of Go, and who is the original person, I offer my worship.” (29)

Kṛṣṇa, who is worshipped by all, worships Go.

Kṛṣṇa, who is the source of all bliss, gets bliss by serving and protecting Go.



Govinda and His Associates

Kṛṣṇa is the Supreme Lord. He manifests to the world to impart knowledge and teaches by His own example.

Everything associated with Kṛṣṇa is related to Go. His names are *Gopāla* (protector of Go) and *Govinda* (pleasing to Go) because He is always engaged in serving and protecting Go. The place that He eternally resides in is *Gokula*. His closest friends are *Gopās* and *Gopīs*. *Govardhana* hill became His greatest servant by simply serving

Go. Kriṣṇa was so pleased with Govardhana hill's service to Go that He made Govardhana equivalent to Himself.

Govardhana

हन्तायमद्रिरबला हरिदासवर्यो
यद् रामकृष्णचरणस्पर्शप्रमोदः।
मानं तनोति सहगोगणयोस्तयोर्यत्
पानीयसूयवसकन्दरकन्दमूलैः॥

*hantāyamadrirabalā haridāsa-varyo
yad rāma-kṛṣṇa-carāṇa-sparśa-pramodaḥ
mānaṁ tanoti saha-gogaṇayoḥ tayoṛ yat
pānīyasūyavasakandara-kandamūlaiḥ*

“Govardhana Hill is my best devotee! O My friends, this hill supplies Kriṣṇa and Balarāma, along with their calves, Go and friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and eatables. In this way Govardhana hill offers respects to the Lord. Being touched by the lotus feet of Kriṣṇa and Balarāma, Govardhana Hill appears very jubilant.” (Śīmad Bhāgavatam 10.21.18).

“गोवर्द्धनो जयति शैलकुलाधिराजो
यो गोपिकाभिरुदितो हरिदासवर्यः।
कृष्णेन शक्रमखभङ्गकृतार्चितो यः
सप्ताहमस्यकरपद्मतलेऽप्यवात्सीत्॥

*govardhano jayati śaila kutādhirājo
yo gopikābhirudito haridasa varyaḥ
kṛṣṇena śakra-makha-bhaṅga-kṛtārcito yaḥ
saptaḥam asya karapadma-talepy avātsīt*

“All glories to Govardhana that is like the king amongst all hills and whom the Gopis of Sri Vraja dham addressed as the best amongst the servants of the Lord.” (Śrī Bṛhad-Bhāgavatāmṛtam 1.1.7).

Gokula / Goloka/ Vrindavana

Gokula is the name of the place where Kriṣṇa resides. It literally means the “abode of Go”.

“We all are desirous of reaching Your abode where live the auspicious Go adorned with big horns, who fulfill all our desires”. (Rig Veda 1.154.6)

Gopī and Gopa

Gopī's are Kriṣṇa's exalted devotees. As their name implies they are simple village women who tend Go.

Go are source of all auspiciousness

Wherever Go exists, all auspiciousness always resides. All auspiciousness commences with Go and even the letter “Ga” has special significance in Vedic Sanskrit. It denotes an auspicious beginning. For example Guru and *Gayatri* both commence with “Ga”. Guru signifies the beginning of knowledge and the path to liberation. The word Gāyatrī indicates the meaning of the Gāyatrī mantra, which is the origin of all Vedic mantras and it is the meaning of the first verse of Śrīmad Bhāgavatam (the nectar of all Vedic Scripture).

Thus, Go is replete with all auspiciousness, and signifies the beginning of all auspicious activity.



Gosevā

Gosevā is formed by combination of two words “Go” and “Sevā”. To understand Gosevā one needs to know the exalted position of Go and the mood of Sevā.

Sevā

Sevā means loving devotional service to the Lord. Loving Devotional service consists of *Tyāga* (renunciation), *Samarpaṇa* (surrender) and *Sevā* (favorable, pleasing action).

In Sevā one has Ekatā (unity) and Anukūlata (favorableness) with the Lord. It consists of having the same heart, and performing favorable action towards the beloved Lord. Here one renounces all that is unfavorable to the Lord; surrenders and follows His instructions; and engages in favorable, pleasing action.

Sevā is distinguished from work that is performed for some reward. In Sevā, every action is done with sole and ever present desire to please the object of love. As such there is no other desire, neither for self enjoyment nor even for self liberation from the suffering of material world.

Go have Kṛiṣṇa's nature

Go descended from the primordial divine Go called Kāmadhenu i.e. the wish fulfilling Go. Kṛiṣṇa says: "*Among Go I am the wish fulfilling Go.*" (Bhagavad-Gītā 10.28). Meaning that Go are imbued with Kṛiṣṇa's wish fulfilling and divine potency.

Guṇa and Karma

An entity becomes worshipable due to its *Guṇa* (qualities) and *Karma* (actions). God too is only worshipped because of His qualities and His action. God possesses all the great qualities, of which the qualities of mercy and nurturing everyone are considered highest. His actions benefit the entire creation. He is forever working for everyone's welfare.

Niraparādhā and Upakāri

Go has the beautiful qualities of the Lord and is completely *Sāttvika*, pure. Go is always Niraparādhī (inoffensive - never causes any suffering to others) and Upakāri (always providing for everyone's welfare). These two qualities represent the highest living being.

God has created Go as an ideal so that everyone learns to become offenseless and always act for everyone's welfare. Go renders so much service to the society.

Go is everyone's benefactor. Its milk is fed to babies, making it our

mother and its Ghee is used in all Vedic sacrifices bringing all auspiciousness. So Go is worshipable because of both its qualities and actions.

Sāttvika – Entirely Pure

God has created Go so that it is completely pure, Sāttvika – in the mode of goodness. This is scientifically proven. Even the “waste” of Go – dung and urine – are purifying and used to cure many diseases. The supreme virtues of its milk and Ghee are sung throughout Ayurveda.

“Gosevā”

Thus, Gosevā means loving service to Go as they are no different from oneself. This pleases the Lord immensely because by doing so man is following the Lord’s instruction, nurturing Lord’s dear Go and acting for everyone’s welfare. Thus, Gosevā is the highest service. This is the great secret of Gosevā.



Gosevā is Highest Dharma (Morality, Discipline and Duty)

Dharma² is commonly translated as meaning Religion. Religion is generally understood to be a combination of rules and practices. However, Dharma is much more than a set of rules. The essential meaning of Dharma is to provide for everyone’s protection and welfare.

Dharma is meant for everyone’s welfare

Lord Kriṣṇa is the Creator. He is always maintaining the creation. Each day the millions of living entities, plants, birds, insects, aquatic life etc are provided for by Kriṣṇa. When a baby is to be born, Kriṣṇa is the source of the milk in the mother’s breast. Kriṣṇa has created Go for everyone’s welfare, and it’s our responsibility to nurture and protect Go. It’s for this reason that Vedic culture, has at its center Gosevā.



²Dharma is explained using the Sanskrit words Anuśāsana (Discipline), Kartavya (Duty) and Naitikatā (Morality).

Gosevā is Uttamā Bhakti

At present, the word Bhakti is not only widely misunderstood but it also abused. Bhakti is generally translated as devotion and is used in relation to just about everything, including nation, parents, language and so on.

The correct meaning of Bhakti is the loving devotional service (renunciation, surrender and Sevā) to Lord Kṛṣṇa.

स वै पुंसाम् परोधर्मः यतो भक्तिः अधोक्षजे।

"sa vai puṁsām paro dharmah yato Bhaktih adhokṣaje"

"That indeed is the most sublime Dharma of men, which results in Bhakti to Adhokshaja, the Supreme Lord" (Śrīmad-Bhāgavatam 1.2.6)

The Lord explains in the scriptures that the essence of Bhakti is to have an attitude of selfless service of the Lord called Sevā.



The Essence of Uttamā Bhakti is Ekatā & Anukulatā

Bhakti can only be rendered with Ekatā (unity) and Anukūlata (favorable, pleasing action) towards the Lord.

This unity means that one has the same heart as the Lord, and acts for the protection and welfare of all creation. To be favorable one acts according to the Lord's instructions, surrendering to the Lord and acting as His dasa, servant.

Gosevā is the highest form of Bhakti, Uttamā Bhakti, as it pleases the Lord directly. Gosevā means that one is acting with Ekatā and Anukūlatā towards the Lord. Go is very dear to the Lord; it's the source of welfare for everyone. By serving Go one acquires the beautiful qualities of Go and when these qualities are imbued in the society everyone is nurturing and protecting others. All the desires are fulfilled and there is real love (Ekatā and Anukūlatā).

Bhakti is the heart of the devotee and it is revealed in the mood of a devotee –

तृप्तावन्यजनस्य तृप्तिमयिता दुःखे महादुःखिताः,
लब्धैः स्वीयातिदुःखनिचयैर्नोहर्षबाधोदयाः।
स्वेष्टाराधन तत्परा इह यथा श्रीवैष्णव श्रेणयः,
कास्ता ब्रूहि विचार्य चन्द्रवदने ता मद्वयस्या इमाः॥

*tr̥ptāv anya-janasya tr̥ptimayitā duḥkhe mahāduḥkhitāḥ
labdhaiḥ svīyāti-duḥkha-nicayair no harṣa-bādhodayāḥ
sveṣṭārādhana tatparā iha yathā śrī-vaiṣṇava śreṇayaḥ
kāstā brūhi vicārya candravadane tā madvayasyā imāḥ*

“They feel satisfied when others feel satisfied, they feel distressed when they see others in distress, yet any amount of self-happiness or self-distress neither makes them feel elated nor morose, and they are always enthusiastic to serve one’s *Ishta Deva*, Lord – such are the devotees.” (Śrī Govinda Lilāmṛtam 13.113)

Hence the devotee has only one desire that remains the same always. It is to seek the pleasure of the Lord, the object of love. And the Lord is pleased when Go, and His creation is protected and happy.

Gosevā pleases the Lord and it is therefore considered the highest Bhakti.



Prayers to Go

Vedic Scriptures are full of prayers extolling the beautiful Go. Below are two such prayers:

अग्रतः सन्तु मे गावो गावो मे सन्तु पृष्ठतः।
गावो मे पार्श्वतः सन्तु गवां मध्ये वसाम्यहम्॥

*agrataḥ santu me gāvo gāvo me santu pṛsthataḥ
gāvo me pārśvataḥ santu gavāṁ madhye vasāmy aham*

“May Go stay in front of me; may Go stay behind me; may Go stay on both sides of me. May I always reside in the midst of Go. (Hari Bhakti-Vilāsa 16.252)

यया सर्वमिदं व्याप्तं जगत्स्थावर जङ्गमम्।
तां धेनुं शिरसा वन्दे भूतभव्यस्यमातरम्॥

*yayā sarvam idam vyāptam jagat sthāvara jaṅgamam
tām dhenum śirasā vande bhūta-bhavyasya-mātaram*

“I bow my head to the Go who pervades this entire universe consisting of animate and inanimate objects and who is the mother of both past and future.”

(Mahābhārata, Anuśāsana Parva, 80.15)



Great Benefits of Gosevā

Vedic scriptures are full of great benefits for those engaged in Gosevā. Chief amongst these being the pleasure to Lord Kṛṣṇa, who when pleased, will grant anything, right up to His very own self.

Gosevā Fulfills All Desires

घासमुष्टिं परगवे दद्यात् संवत्सरं तु यः।
अकृत्वा स्वयमाहारं व्रतं तत् सार्वकामिकम्॥

*ghāsa-muṣṭim para-gave dadyāt sanvatsaram tu yaḥ
akṛtvā svayam āhāraṁ vratam tat sārva-kāmikam*

“If a person performs for a year the Vrata of feeding another person’s Go everyday with a fistful of grass before he takes his own meals, all his desires are fulfilled ”(Mahābhārata, Anuśāsana Parva 69.).

Prosperity in all forms embraces a person who serves Go.

Gosevā Destroys All Sins

गां च स्पृशति यो नित्यं स्नातो भवति नित्यशः।

अतो मर्त्यः प्रपुष्टैस्तु सर्वपापैः प्रमुच्यते॥

गवां रजः खुरोद्भूतं शिरसा यस्तु धारयेत्।

स च तीर्थजले स्नातः सर्वपापैः प्रमुच्यते॥

*gām ca sprśati yo nityam snāto bhavati nityaśaḥ
ato martyaḥ prapuṣṭaistu sarva-pāpaiḥ pramucyate
gavāṃ rajaḥ khurodbhūtaṃ śirasā yas tu dhārayet
sa ca tīrtha-jale snātaḥ sarva-pāpaiḥ pramucyate*

“A person who daily touches Go after taking bath becomes liberated from all sinful reactions. Those who smear themselves with the dust from the hooves of Go are said to have taken bath in all holy places. Such people become free from all types of sin.”

(Padma-Purāṇa, Sṛṣṭi Khaṇḍa 57.164 and 165.)

Nothing is Impossible for the Servant of Go

गोषु भक्तश्च लभते यद् यदिच्छति मानवः।

स्त्रियोऽपि भक्ता या गोषु ता च काममवाप्नुयुः॥

पुत्रार्थी लभते पुत्रं कन्यार्थी तामवाप्नुयात्।

धनार्थी लभते वित्तं धर्मार्थी धर्ममाप्नुयात्॥

विद्यार्थी चाप्नुयाद् विद्यां सुखार्थी प्राप्नुयात् सुखम्।

न किञ्चिद् दुर्लभं चैव गवां भक्तस्य भारत॥

*goṣu bhaktaś ca labhate yad yad ichati mānavaḥ
striyo' pi bhaktā yā goṣu tāś ca kāmam avāpnuyuḥ
putrārthī labhate putraṃ kanyārthī tām avāpnuyāt
dhanārthī labhate vittaṃ dharmārthī dharmam āpnuyāt
vidyārthī cāpnuyād vidyāṃ sukhārthī prāpnuyāt sukham
na kiñcid durlabhaṃ caiva gavāṃ bhaktasya bhārata*

“O Bhārata, a person devoted to Go attains whatever he desires.

Women also who are devoted to Go have their wishes fulfilled. A person desiring a son gets a son, one desiring a daughter gets a daughter, one desiring wealth obtains wealth, one desiring religion becomes religious, a student acquires education and one desiring happiness becomes happy. There is nothing unachievable for a servant of Go." (Mahābhārata 13.83.50-52)



Service to Go Pleases all the Devis & Devatās

In India, people worship various Demi-gods (Devatās) and goddesses (Devī's) to have their desires fulfilled. All of these gods reside in Go, and are pleased by the simple service to Go.

गोमुखे चाश्रिता वेदाः सषडंगपदक्रमाः॥
 शृंगयोश्च स्थितौ नित्यं सहैव हरकेशवौ।
 उदरेऽवस्थितः स्कन्दः शीर्षे ब्रह्मा स्थितः सदा॥
 वृषध्वजो ललाटे च शृंगाग्र इन्द्र एव च।
 कर्णयोरश्विनौ देवौ चक्षुषोः शशिभास्करो॥
 दन्तेषु गरुडो देवो जिह्वायां च सरस्वती।
 अपाने सर्वतीर्थानि प्रस्रावे चैव जाह्नवी॥
 ऋषयो रोमकूपेषु मुखतः पृष्ठतो यमः।
 धनदो वरुणश्चैव दक्षिणं पार्श्वमाश्रितौ॥
 वामपार्श्वे स्थिता यक्षास्तेजस्वन्तो महाबलाः।
 मुखमध्ये च गन्धर्वा नासाग्रे पन्नगास्तथा॥
 खुराणां पश्चिमे पार्श्वेऽप्सरसश्च समाश्रिताः।
 गोमये वसते लक्ष्मीर्गोमूत्रे सर्वमंगला॥
 पादाग्रे खेचरा वेद्या हम्भाशब्दे प्रजापतिः।
 चत्वारः सागराः पूर्णा धेनूनां च स्तनेषु वै॥

*gomukhe caśritā vedāḥ saṣaḍaṅga-pada-kramāḥ
 śṛṅgayoś ca sthītāṁ nityaṁ sahaiva hara-keśavau
 udare' vasthitaḥ skandah śīrṣe brahmā sthītaḥ sadā*

*vṛṣadhvajo lalāte ca śṛṅgāgra indra eva ca
karnayor aśvinau devau cakṣuṣoḥ śaśi-bhāskarau
danteṣu garuḍo devo jihvāyām ca sarasvatī
apāne sarva-tīrthāni prasrāve caiva jāhnavī
ṛṣayo roma-kūpeṣu mukhataḥ pṛsthato yamaḥ
dhanado varuṇaś caiva dakṣiṇam pārsvam āśritau
vāma-pārśve sthitā yakṣaś tejasvanto mahābalāḥ
mukhamadhye ca gandharvā nāsāgre pannagās tathā
khurāṇām paścime pārśve' psarasaś ca samāśritāḥ
gomaye vasate lakṣmī gomūtre sarvaimaṅgalā
pādāgre khecarā vedyā hambhā-śabde prajāpatiḥ
catvāraḥ sāgarāḥ pūrṇā dhenūnām ca staneṣu vai*

"All the Vedas including their six limbs, pada and karma resides in the face of Go. Lord Viṣṇu and Lord Śiva are ever present in the horns. Sri Kartikeya is in the stomach, Lord Brahmā and Lord Mahādeva reside on the forehead. On the tip of their horns resides Indra eternally, in the ears are the Aśvinī Kumāras, Sūryadevatā and Candradevatā are in the eyes, in the teeth is Garuḍa, Devī Sarasvatī resides in the tongue. All the holy pilgrimages resides in the rear of the Go. Śrī Gaṅgā, exists in the urinary tract of Go. Innumerable ṛṣis ascetics live in the pores of the skin. Yamarāja resides rests on the back. On the right side of the body reside Varuṇa and Kubera. On the left side of the body reside Yakṣa In the mouth, are the celestial Gandharavas, in the forepart of the nose are snake, and in the rear part of hooves are the heavenly damsels. The Goddess of wealth, Lakṣmī resides in the dung and in the urine is all auspicious Goddess Pāravatī. In the fore part of hooves, is Heavenly Gods. In the voice resides Prajāpati and the four holy oceans reside in the udder."

The Viśva-Rūpa, Universal Form, of the Go has also been explained in the Atharva Veda, Mahābhārata and in the Purāṇas like Brahmāṇḍa, Padma and Bhaviṣya. Just like Śrī Kṛṣṇa's Viśva-Rūpa (the universal form) is mentioned in the Bhagavad-Gītā, the above scriptures reveal the universal form of Go, which is entirely pure.

Since Go is the abode of all Devatās, all pilgrimages, the Gaṅgā and Lord Viṣṇu Himself, all the results of worshipping Devi, Devatās and going to pilgrimages can be had by simply performing Gosevā!











The Lord who is worshiped by all, Worship Go.

Caring For and Protecting Go

In the pursuit of material wealth and sense gratification people have generally forgotten the laws of nature. Nature is being exploited to satisfy unending material desires. Go are also victim to this phenomena. Even in India, where Go is considered sacred, it is being killed for meat and leather. This is due to the influence of materialistic education that has been given importance due to the widespread poverty and desire to earn wealth.

Bereft of real love, most people today have become self centered and exploitative. The only remedy of this terrible sickness is for humans to recognize their position as the Lords representative and take care of nature.

Today, Go are being killed all over India. India has become one of the largest exporters of beef in the world. This is such a terrible shame. Lord Kṛṣṇa created Human beings as His representatives on earth. He gave us the ability to obtain knowledge from Scripture and act for everyone's welfare. To see such a horrible state of affairs is very displeasing to the Lord and His devotees.

Go are very gentle and simple. They need protection from the gross materialists who are covered with ignorance (Tamoguṇa) and passion (Rajoguṇa) and kill them. Such killers are never forgiven by Kṛṣṇa. The killers are forever cast into the repeated cycle of birth and death to suffer in the material world.

Lord Caitanya (Kṛṣṇa in His devotee mood) says

गरुर यतेक लोम तत सहस्र वत्सर।
गोवधी रौरव मध्ये पचे निरन्तर॥

garura yateka loma tata sahasra vatsara
govadhī raurava madhye pace nirantara

“Go killers and Go eaters are condemned to rot in hell for as many thousands of years as there are for each hair on the body of every Go they eat from.” Caitanya Mahāprabhu (Sri Caitanya Caritāmṛta Adi Līlā, 17.166)

Ignorance regarding Go has to be removed to prevent people from continuing to commit this heinous sin. Go need to be provided with protection and care so they can feel secure. This will please the Lord and Go. Once the Lord is pleased all blessings are automatically bestowed. Hence, it is of utmost importance to educate people about the status of Go. This is for everyone's ultimate benefit.



Śrī Haridāsa Niwāsa Gośālā

The word Gośālā refers to a place where Go are served and protected. Śrī Haridāsa Niwāsa Gośālā is in Vrindavana India at a place called Kalidaha.

Kalidaha is an ancient pilgrimage place in Vrindavan. Almost 5,000 years from present day Lord Kṛṣṇa made the serpent Kālīya leave this place and purified the poisonous waters of river Yamunā. At the same pious place where Lord Kṛṣṇa performed the Kaliyanāga Leelā, exists the āśrama of Śrī Haridāsa Śāstrījī Mahārāja.

In the āśrama there is an old Śrī Gadādhara Gaura Śrī Rādhā Govindadevājī Temple, a Hanumānājī Temple, a huge library, the Samādhi of the great Saint Śrī la Vinoda Vihārī Goswāmījī and a large Gośālā.

Śrī Mahārājājī started the Gośālā when he was donated with one Go. Till then Śrī Mahārājājī, who is a renowned scholar, was fully engaged in writing books and teaching students about Gaudīya Vaiṣṇava Philosophy.

Today, the Gośālā has over 220 Go living at the āśrama and at a farm that was recently acquired to accommodate the growing Go family. Here Go are affectionately served and are not raised for any commercial purpose. The highest quality ingredients are used to feed Go. None of the milk from the Go is sold.

The āśrama also has a large library and a printing press called Śrī Gadādhara Gaurahari Press. The library houses printed books and hand written Vedic scriptures. Sri Mahārājājī has devoted his life to bringing the teachings of Śrī Caitanaya Mahāprabhu to the society. He has written commentary on many of the books of Gaudīya Vaiṣṇava Sampradāya and has translated and published around 80 books in Sanskrit, Bengali, Hindi and English.

Śrī Mahārājājī leads by personal example. He is learned in Vedic Scriptures and shows by his own actions how Kṛṣṇa is pleased by Gosevā. He lovingly and painstakingly takes care of every detail of Gosevā.

Over 90 years of age, Mahārājāji tirelessly serves Go, educates, writes books and serves Deities in the Śrī Gadādhara Gaura Śrī Rādhā Govindadevaji temple. This is the real way to impart education.

In Vedic Scripture a Guru must not only know and realize scripture, he must also practice it. Śrī Mahārājāji is living example of this definition.



Questions and Answers

Why does Kṛiṣṇa worship Go?

Kṛiṣṇa, who is worshipful for all, Himself worships Go. Kṛiṣṇa loves Go because they are Niraparādhī and Upakārī, meaning that they are inoffensive and always engaged in the welfare of all.

Where does Kṛiṣṇa Reside?

Kṛiṣṇa lives where the Go reside, in Rig Veda it said:

“We all are desirous of reaching Your abode where live the auspicious Go adorned with big horns, who fulfill all our desires”. (Rig Vedas 1.154.6)

What is Kṛiṣṇa’s relationship with Go?

Kṛiṣṇa does not stay without Go. Wherever Go resides Kṛiṣṇa resides. His best servant is Govardhana hill who provides food and shelter to Go, similarly Gopis, His dearest associates, always tend Go in a loving manner.

Why Go are considered special?

Go are made as an ideal by Kṛiṣṇa, the creator. Go are a symbol of a highly realized soul. Like Kṛiṣṇa, Go always provide for everyone’s welfare, and don’t harm anyone.

How to recognize Go?

These are Go with a hump on the back, lovely soft skin folds on the neck, long ears, a gentle expression in their eyes, a distinctive sweet aroma emanating from the body, and with sweet, Sāttvika milk.

What is the difference between Go and Gavaya?

Gavaya means that which looks like Go but is not Go in reality. Neither in quality nor in form are these same as Go. Gavaya originate from a different breed and lack the characteristic signs of Go, i.e. soft skin folds in the neck, a hump, and sweet aroma from the body.

What is the fate of those who kill Go for meat?

“Go killers and Go eaters are condemned to rot in hell for as many thousands of years as there are for each hair on the body of every Go they eat from.” *Caitanya Mahāprabhu (Śrī Caitanya Caritāmṛta ādi līlā, 17.166)*

How to please our Go?

Go are very simple. They need affection, a little food, clean environment, and protection. They are happy when they feel secure. They need protection because they are so simple and trusting. Go are looked after like they should be – as members of the family. Behave with Go as one would with a dear one. Milk obtained from such Go is like ambrosial nectar, and it's full of love.

Why does Kṛiṣṇa tolerate all the Go killings?

Kṛiṣṇa does not tolerate the killings. Any human responsible for the killing of Go is forever banished to suffer in the material world. Such a person acquires a demoniac nature and will always be defeated by Kṛiṣṇa. Kṛiṣṇa, as creator of the world, has made man in his own form and given him intelligence. If a person chooses not to use intelligence properly, then he falls into a terrible state of eternal suffering.

Why do Go need protection?

In today's world there is a prevalence of demoniac mentality. This is observed in the attachment to material sense enjoyment and increased meat eating. Go must be protected from the demoniac mentality. They need protection because they are very simple and trusting. Kṛiṣṇa is hugely pleased with a person serving and protecting Go.

Why do Indians not respect their Go?

Lack of proper education; Due to the influence and emphasis on materialistic education, Indians have lost touch with their heritage and culture. Although, of high birth, Indians have forgotten their responsibilities; they should strive with ardent determination to learn about the ultimate benefit.

Who can do *Gosevā*? Where can one learn more?

Lord creates Dharma for the benefit of every human being. Thus every human being is entitled to do *Gosevā*. This pleases the Lord immensely. One can learn more by contacting Śrī Haridāsa Niwāsa Gośāla in Vrindavan, where Go are tended in a very loving manner.

What happens to *Go* after death? Do they live with Kṛṣṇa?

A material body or birth is determined according to the Laws of Karma and Lord's desire. The birth of Go is achieved by having favorable Karma and by the Lord's mercy. On death, Go return to their abode called Gokula which is also the abode of Kṛṣṇa. That is the reason birth as Go is considered very rare.



Samskṛta Śloka - References from Śāstra

Viṣṇu Purāṇa

नमो ब्रह्मण्यदेवाय गोब्राह्मण हिताय च।
जगद्धिताय कृष्णाय गोविन्दाय नमो नमः॥

*namo brahmaṇya devāya go-brāhmaṇa hitāya ca
jagaddhitāya kṛṣṇāya govindāya namo namaḥ*

“Obeisance’s unto Lord Kṛṣṇa, who is the protector and well-wisher of the Go and the Brahmans. He is also the protector of the entire society. Unto that Lord, who is always satisfying Go, I offer my obeisance’s again and again.” (Viṣṇu Purāṇa 1.19.65).

Brahma-saṁhitā

चिन्तामणिप्रकरसद्मसु कल्पवृक्ष-
लक्षावृतेषु सुरभिरभिपालयन्तम्।
लक्ष्मीसहस्रशतसम्भ्रमसेव्यमानम्-
गोविन्दमादिपुरुषं तमहं भजामि॥

*cintāmaṇiprakarasadmaṣu kalpavrikṣaḥ
lakṣāvrteṣu surabhīrabhipālayantam
lakṣmīs-sahasra-śata-sambhrama sevyamānam
govindam ādi-puruṣam tam aham bhajāmi*

“Lord Kṛṣṇa is situated in a spiritual abode made of transcendental gems. In that abode He is surrounded by millions of desire fulfilling trees (kalpa-vṛkṣa), and He takes pleasure in tending the divine Go. He is always being served with great reverence and affection by hundreds of thousands of devotees. To that Supreme Lord, who is always trying to satisfy the senses of Go, and who is the original person, I offer my worship.” (29)

Śrīmad Bhāgavatam

हन्तायमद्रिरबला हरिदासवर्यो
यद् रामकृष्णचरणस्पर्शप्रमोदः ।
मानं तनोति सहगोगणयोस्तयोर्वत्
पानीयसूयवसकन्दरकन्दमूलैः ॥

*hantāyamadrirabalā haridāsa-varyyo
yad rāma-kṛṣṇa-carāṇa-sparśa-pramodaḥ
mānaṁ tanoti saha-gogaṇayoḥ tayor yat
pānīyasūyavasakandara-kandamūlaiḥ*

“Govardhana Hill is my best devotee! O My friends, this hill supplies Kṛiṣṇa and Balarāma, along with their calves, Go and friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and eatables. In this way Govardhana hill offers respects to the Lord. Being touched by the lotus feet of Kṛiṣṇa and Balarāma, Govardhana Hill appears very jubilant.” (10.21.18).

स वै पुंसाम् परोधर्मः यतो भक्तिः अधोक्षजे ।

“sa vai pumsam paro dharmah yato Bhaktih adhokshaje”

“That indeed is the most sublime Dharma of men, which results in Bhakti to Adhokshaja, the Supreme Lord” (1.2.6)

Śrī Brhad-Bhāgavatāmṛtam

गोवर्द्धनो जयति शैलकुलाधिराजो
यो गोपिकाभिरुदितो हरिदासवर्यः ।
कृष्णेन शक्रमखभङ्गकृतार्चितो यः
सप्ताहमस्यकरपद्मतलेऽप्यवात्सीत् ॥

*govardhano jayati śaila kutādhirājo
yo gopikābhirudīto haridasa varyyaḥ
kṛṣṇena śakra-makha-bhaṅga-kṛtārcīto yaḥ
saptāham asya karapadma-talepy avātsīt*

“All glories to Govardhana that is like the king amongst all hills and whom the Gopis of Sri Vraja dham addressed as the best amongst the servants of the Lord.” (1.1.7).

Padma Purāṇa

गां च स्पृशति यो नित्यं स्नातो भवति नित्यशः।
अतो मर्त्यः प्रपुष्टैस्तु सर्वपापैः प्रमुच्यते॥
गवां रजः खुरोद्भूतं शिरसा यस्तु धारयेत्।
स च तीर्थजले स्नातः सर्वपापैः प्रमुच्यते॥

*gām ca spr̥ṣati yo nityam snāto bhavati nityaśaḥ
ato martyaḥ prapuṣṭaistu sarva-pāpaiḥ pramucyate
gavāṃ rajah khurodbhūtaṃ śirasā yas tu dhārayet
sa ca tīrtha-jale snātaḥ sarva-pāpaiḥ pramucyate*

“A person who daily touches Go after taking bath becomes liberated from all sinful reactions. Those who smear themselves with the dust from the hooves of Go are said to have taken bath in all holy places. Such people become free from all types of sin.” (Sṛṣṭi Khaṇḍa 57.164 and 165.)

गोमुखे चाश्रिता वेदाः सषडंगपदक्रमाः॥
शृंगयोश्च स्थितौ नित्यं सहैव हरकेशवौ।
उदरेऽवस्थितः स्कन्दः शीर्षे ब्रह्मा स्थितः सदा॥
वृषध्वजो ललाटे च शृंगाग्र इन्द्र एव च।
कर्णयोरश्विनौ देवौ चक्षुषोः शशिभास्करोः॥
दन्तेषु गरुडो देवो जिह्वायां च सरस्वती।
अपाने सर्वतीर्थानि प्रस्नावे चैव जाह्नवी॥
ऋषयो रोमकूपेषु मुखतः पृष्ठतो यमः।
धनदो वरुणश्चैव दक्षिणं पार्श्वमाश्रितौ॥
वामपार्श्वे स्थिता यक्षास्तेजस्वन्तो महाबलाः।
मुखमध्ये च गन्धर्वा नासाग्रे पत्रगास्तथा॥
खुराणां पश्चिमे पार्श्वेऽप्सरसश्च समाश्रिताः।
गोमये वसते लक्ष्मीर्गोमूत्रे सर्वमंगला॥

पादाग्रे खेचरा वेद्या हम्माशब्दे प्रजापतिः।

चत्वारः सागराः पूर्णा धेनूनां च स्तनेषु वै॥

*gomukhe caśritā vedāḥ saṣaḍaṅga-pada-kramāḥ
śṛṅgayole ca sthitāṁ nityaṁ sahaiva hara-keśavau
udare' vasthitaḥ skandah śīrṣe brahmā sthitaḥ sadā
vṛṣadhvajo lalāte ca śṛṅgāgra indra eva ca
karnayor aśvinau devau cakṣuṣoḥ śāśi-bhāskarau
danteṣu garuḍo devo jihvāyāṁ ca sarasvatī
apāne sarva-tīrthāni prastrāve caiva jāhnavī
ṛṣayo roma-kūpeṣu mukhataḥ prsthato yamaḥ
dhanado varuṇaś caiva dakṣiṇaṁ pārśvam āśritau
vāma-pārśve sthitā yakṣāḥ tejasvanto mahābalāḥ
mukhamadhye ca gandharvā nāsāgre pannagās tathā
khurāṇāṁ paścime pārśve' psarasaś ca samāśritāḥ
gomaye vasate lakṣmī gomūtre sarvaimaṅgalā
pādāgre khecarā vedyā hambhā-śabde prajāpatiḥ
catvārāḥ sāgarāḥ pūrṇā dhenūnāṁ ca staneṣu vai*

”All the Vedas including their six limbs, pada and karma resides in the face of Go. Lord Viṣṇu and Lord Śiva are ever present in the horns. Sri Kartikeya is in the stomach, Lord Brahmā and Lord Mahādeva reside on the forehead. On the tip of their horns resides Indra eternally, in the ears are the Aśvinī Kumāras, Sūryadevatā and Candradevatā are in the eyes, in the teeth is Garuḍa, Devī Sarasvatī resides in the tongue. All the holy pilgrimages resides in the rear of the Go. Śrī Gaṅgā, exists in the urinary tract of Go. Innumerable ṛṣis ascetics live in the pores of the skin. Yamarāja resides rests on the back. On the right side of the body reside Varuṇa and Kubera. On the left side of the body reside Yakṣa In the mouth, are the celestial Gandharavas, in the forepart of the nose are snake, and in the rear part of hooves are the heavenly damsels. The Goddess of wealth, Lakṣmī resides in the dung and in the urine is all auspicious Goddess Pārvatī. In the fore part of hooves, is Heavenly Gods. In the voice resides Prajāpati and the four holy oceans reside in the udder.”

Śrī Caitanya Caritāmṛta

गरुर यतेक लोम तत सहस्र वत्सर।

गोवधी रौरव मध्ये पचे निरन्तर॥

garura yateka loma tata sahasra vatsara
govadhī raurava madhye pace nirantara

“Go killers and Go eaters are condemned to rot in hell for as many thousands of years as there are for each hair on the body of every Go they eat from.” Caitanya Mahaprabhu (Adi Līlā, 17:166)

Mahābhārata

“मातरः सर्वभूतानाम् गावः सर्व-सुख प्रदा।”

matarah sarva bhutanam gavah sarva-sukha-prada

“Go are mothers of all creatures and givers of all bliss.”

यया सर्वमिदं व्याप्तं जगत्स्थावर जङ्गमम्।

तां धेनुं शिरसा वन्दे भूतभव्यस्यमातरम्॥

yayā sarvam idam vyāptam jagat sthāvara jaṅgamam
tām dhenum śirasā vande bhūta-bhavyasya-mātaram

“I bow my head to the Go who pervades this entire universe consisting of animate and inanimate objects and who is the mother of both past and future.” (Anuśāsana Parva, 80.15)

गोषु भक्तश्च लभते यद् यदिच्छति मानवः।

स्त्रियोऽपि भक्ता या गोषु ता च काममवाप्नुयुः॥

पुत्रार्थी लभते पुत्रं कन्यार्थी तामवाप्नुयात्।

धनार्थी लभते वित्तं धर्मार्थी धर्ममाप्नुयात्॥

विद्यार्थी चाप्नुयाद् विद्यां सुखार्थी प्राप्नुयात् सुखम्।

न किञ्चिद् दुर्लभं चैव गवां भक्तस्य भारत॥

*goṣu bhaktāś ca labhate yad yad ichati mānavah
striyo' pi bhaktā yā goṣu tāś ca kāmam avāpnuyuh
putrārthī labhate putraṁ kanyārthī tām avāpnuyāt
dhanārthī labhate vittaṁ dharmārthī dharmam āpnuyāt
vidyārthī cāpnuyād vidyāṁ sukhārthī prāpnuyāt sukham
na kiñcid durlabham caiva gavāṁ bhaktasya bhārata*

“O Bhārata, a person devoted to Go attains whatever he desires. Women also who are devoted to Go have their wishes fulfilled. A person desiring a son gets a son, one desiring a daughter gets a daughter, one desiring wealth obtains wealth, one desiring religion becomes religious, a student acquires education and one desiring happiness becomes happy. There is nothing unachievable for a servant of Go.” (Mahābhārata 13.83.50-52)

घासमुष्टिं परगवे दद्यात् संवत्सरं तु यः।
अकृत्वा स्वयमाहारं व्रतं तत् सार्वकामिकम्॥

*ghāsa-muṣṭim para-gave dadyāt saṁvatsaraṁ tu yaḥ
akṛtvā svayam āhāraṁ vrataṁ tat sārvakāmikam*

“If a person performs for a year the Vrata of feeding another person's Go everyday with a fistful of grass before he takes his own meals, all his desires are fulfilled ”(Mahābhārata, Anuśāsana Parva 69.).

Govinda Lilāmṛtam

तृप्तावन्यजनस्य तृप्तिमयिता दुःखे महादुःखिताः,
लब्धैः स्वीयालिदुःखनिचयैर्नोर्हर्षबाधोदयाः।
स्वेष्टाराधन तत्परा इह यथा श्रीवैष्णव श्रेणयः,
कास्ता ब्रूहि विचार्य चन्द्रवदने ता मद्वयस्या इमाः॥

*triptāv anya-janasya trptimayitā duḥkhe mahāduḥkhitāḥ
labdhaiḥ svīyāli-duḥkha-nicayair no harṣa-bādhodayāḥ
sveṣṭārādhana tatparā iha yathā śrī-vaiṣṇava śreṇayaḥ
kāstā brūhi vicārya candravadane tā madvayasyā imāḥ*

“They feel satisfied when others feel satisfied, they feel distressed when they see others in distress, yet any amount of self-happiness or

self-distress neither makes them feel elated nor morose, and they are always enthusiastic to serve one's *Ishta Deva*, Lord – such are the devotees.” (13.113)

Haribhakti Vilāsa

अग्रतः सन्तु मे गावो गावो मे सन्तु पृष्ठतः।
गावो मे पार्श्वतः सन्तु गवां मध्ये वसाम्यहम्॥

*agrataḥ santu me gāvo gāvo me santu pr̥sthataḥ
gāvo me pārśvataḥ santu gavāṁ madhye vasāmy aham*

“May Go stay in front of me; may Go stay behind me; may Go stay on both sides of me. May I always reside in the midst of Go. (16.252)

**The list of the books compiled and published by Śrī Haridāsa
Śāstrīji Mahārāja**

Books in Hindi

<u>Name of the books</u>	<u>Price (IR)</u>
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28- Svakīyātvanirāsa, Parakīyātva-nirūpaṇam	100.00
29- Śrī Rādhārasasudhānidhi	20.00
30- Śrī Rādhārasasudhānidhi (with translation)	100.00
31- Śrī Caitanyacandrāmṛtam	30.00
32- Śrī Gaurāṅga Candrodaya	30.00
33- Śrī Brahmasaṁhitā	50.00
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36- Vedāntasyamantaka	40.00
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45- Śrī Caitanya Bhāgavata	200.00

46- Śrī Caitanyacaritāmṛta Mahākāvyaṃ	150.00
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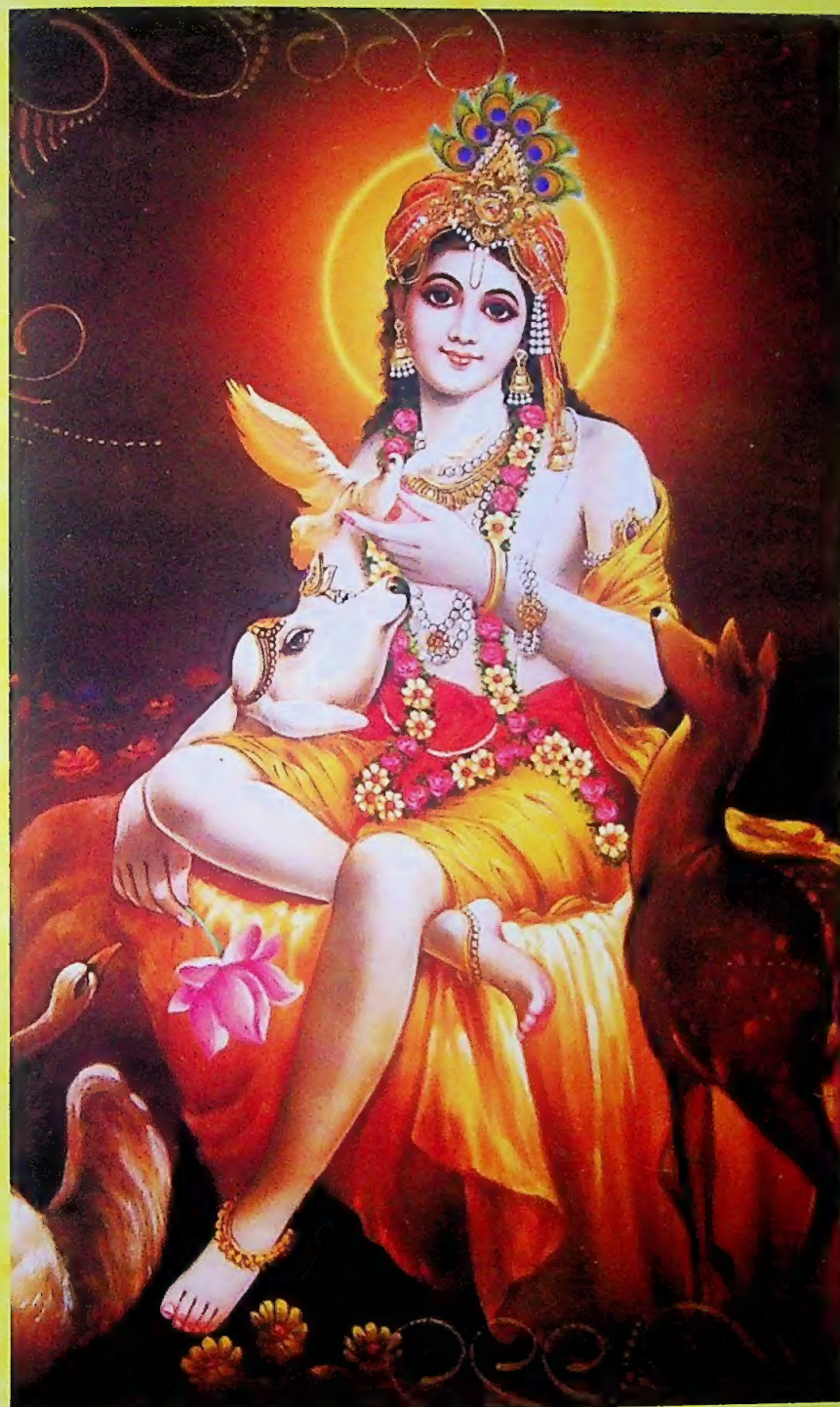
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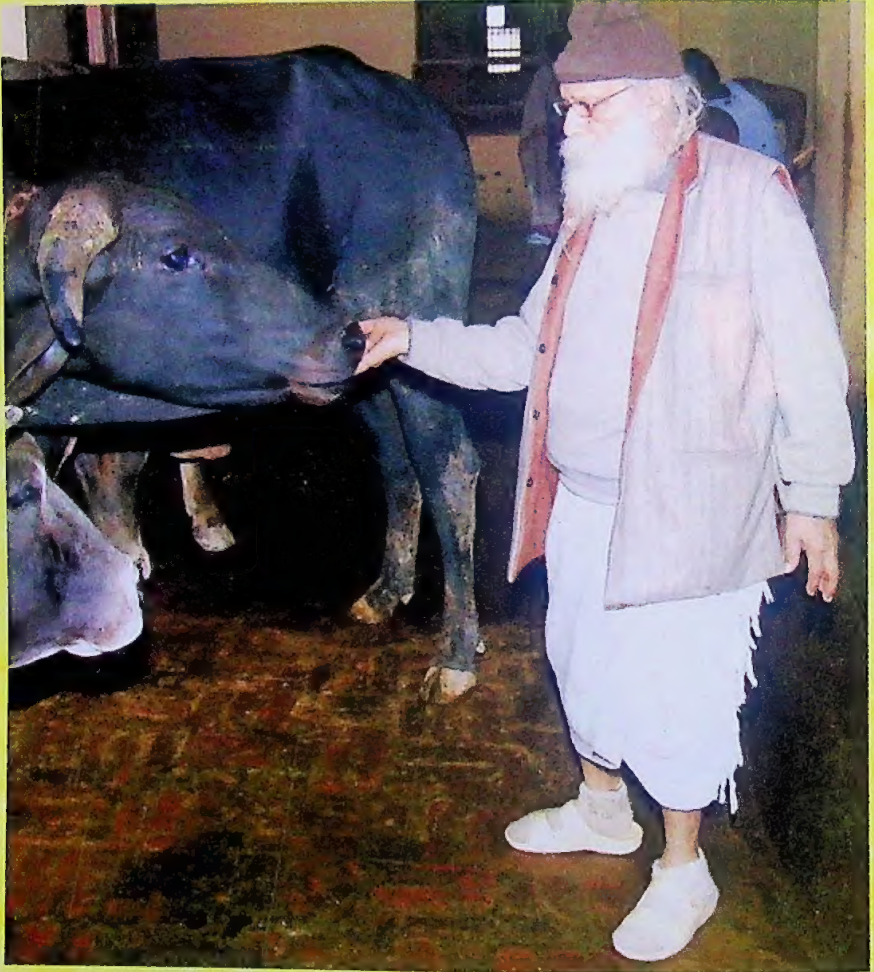
Śrī Hariḥ



अग्रतः सन्तु मे गावो गावो मे सन्तु पृष्ठतः।

गावो मे पार्श्वतः सन्तु गवां मध्ये वसाम्यहम्॥

"May Go stay in front of me; may Go stay behind me; may Go stay on both sides of me. May I always reside in the midst of Go.



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